[illegible]

Marriage with Nandi

[illegible]

Polygamy

[illegible]

Re-marriage of Widows

[illegible]

Divorce

[illegible]

Birth

[illegible]

597
[593]

Adoption is also practised when an unmarried girl has a baby. In such cases it may be adopted by a childless couple, i. e. who have lost their children, or whose children have grown up and left them, but mostly (on the rare occasions when it occurs) the former. An adopted child has the status of a man's own child. Adoption may in certain cases be by previous arrangement. It has happened, I was told, that a person who has cattle or means of getting milk may hear that a certain girl has got pregnant, and gives notice that he will adopt the child when it comes. The mother of the girl accordingly tells him when the girl "enters the bed", and the adopter's wife fetches the baby to her own home as soon as it born. She feeds it with milk from a small horn, and the Dorobo reckon that such babies will do all right, for they say, "such a child need not suck for very long". Illegitimate children are killed if nobody can be found to adopt them.

[847]
[597]

5. Adultery and divorce

684

Adultery may be punished by a husband who catches his wife with another man, by shooting the male offender with an arrow. If he kills him, he has to pay the normal compensation for homicide. He may also beat his wife, after which he "waits till she has got sense", as they put it, when he buys a goat for her, which they eat together. A man does not divorce his wife for a single act of adultery, but only if she is a bad and neglectful wife who is continually caught with other men.

586

When a man has, after much thought, made up his mind to divorce his wife, he calls in one of his relatives to help him perform the divorce ceremony. Taking a piece of liana, he rubs earth on it and gives one end to his relative to hold, taking the other end himself, the wife being present and looking on. They then break the liana in two, the man saying to his wife, *[illegible]*, or ko, *[illegible]* ("I have broken our marriage as this liana has been broken; go home and leave me"). He can then claim the return of the live stock which he paid to her father. But only a woman who has not borne her husband a child can be divorced; once there has been a child, no divorce is possible, for the birth of a child completes the union, which once completed is indissoluble.

[587]

6. Polygyny

595

In theory a Dorobo can have as many wives as he can pay for, which means that usually a man has but one wife at a time. Polygyny may therefore be said to be non-existent. The only thing that does occur is the occasional re-marriage of a man after the death or desertion of his wife, of which I recorded three cases. Widows, again, seldom re-marry, living normally either with their husbands' brothers, returning to their parents, or even living alone. In one genealogy, however, I found a woman who was married to four successive husbands, none of whom was her husband's brother, and having at least but one daughter. The Dorobo themselves remarked upon this succession of marriages as being a most unusual occurrence.

587

Apart from the rule of exogamy, there are certain [illegible] other marriage regulations:

1. A person may not marry anyone who comes into the *tilet* or relationship (except F. Sis. D. D.), that is, anyone addressed by a relationship term, or as [illegible].
2. A man may not marry his wife's sister because such unions are thought to be sterile. [584]
3. A person may marry into the clan of his or her M., M.M., Br.W., or Sis.H.

Pre-marital intercourse with anyone in the *tilet* [illegible] is forbidden; but with a classificatory condoned, though not approved of.

The shortage of women and the lack of wealth [illegible] have resulted in the Dorobo being largely monogamous, though if a man has the wealth, he may [illegible] have more than one wife. The *kuko* (bride- [illegible] price) is said to have been formerly 4 cows for slaughtering; today it is 1 cow, 1 ox and 4 goats, which go to the bride's father and become his personal property. This *kuko* is high for a [illegible] people who own little or no stock; but by means [illegible] of gift exchange cattle can be obtained from the Nandi (See below, p. 151.) Rarity of divorce is [illegible] another result of this shortage, and since a wife is something comparatively hard to come by, she is more cherished than is usual among other peoples where women are plentiful. The inability [illegible] to get wives has produced a tendency to what may be called monkish, that is, unmarried men (some of whom never marry) live entirely alone, and do all their domestic work, as well as hunting and cultivation, without assistance.

III

ECONOMIC LIFE.

A. Environment.

The home of the Kapchepkendi Dorobo is the [illegible] western end of the high ground which occupies the country between Eldama Ravine and the Nandi escarpment. The greater part of it is [illegible] covered with dense forest, and is crossed on the [illegible] S. W. corner by two parallel paths from Kipkorom in the north to Nikomen in the south. The [illegible] forest begins about the 8,000 ft. contour, and to reach it from any side entails a steep climb of [illegible]

[illegible] (Ibid., 141.)

[illegible]

[illegible] often necessitate a more lenient interpretation, so that there has often come about a practice according to which the bridal couple may not be related more closely than the third degree.

[illegible] After the completed paying of the bride price, the bride is handed over to the bridegroom, and the latter either takes her along immediately or leaves her for two or three months to learn housekeeping with his mother, so that the latter will instruct her in housekeeping.

[illegible] There is nothing new to be said about the wedding customs. A *jus p. n.* /*jus primae noctis*/ also exists here, and, to be sure, in the same form as among the [illegible].

[illegible] Divorce, as among the [illegible], comes about if the husband drives out the wife or if the latter runs away from him. What was said about the possible return of the bride price there also applies. With the divorce all the children remain with the father. The woman keeps the infant only until the end of the nursing period, which she usually spends with her parents, whereupon the father also takes this child to live with him. If a pregnant woman runs away from her husband, he may demand the child, without compensation, after the weaning. Husband and wife may remarry immediately after a divorce, though a woman who is nursing a child is supposed to wait until its weaning. Divorced couples may reassume the marriage by mutual consent, without any formalities. What was said of the [illegible] [illegible] about the dissolution of a marriage through the death of one person and about the remarriage of the other marriage person applies.